THE LATTER-DAY SAINTS'

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"*It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes*" (Ps. 118 : 8, 9).

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THE "MORMON" PROBLEM.

(BY EDWARD WILLIAMS, NON-"MORMON.")

(*Concluded from page 516.*)

If we have spoken as we have, and have behaved as we have, as part of a seemingly predestined plan for furthering the "counsel and work" of a "false prophet," what worse things could we do or say should a "true prophet" arise among us? We would welcome him? We would honour him? We would entertain him in our comfortable homes, and yield him the preacher's place in our elegant churches? By no sort or manner of means would we do any of these things. If such a one came preaching the doctrines taught by Christ and John the Baptist, and insisting that they be obeyed to the letter, not admired as literary exercises and choice examples of rhetorical excellence, how could we square with his demands our Sunday religion and our week-day carelessness; our cruel and detestable social order; our squalid failures and our anæmic obediences; our smug self-righteousness and our calm assumption of the old claim of "Abraham to our father?" If such a person were not done to death by an "outraged mob of citizenry," he would certainly be shunned as unfit for "refined society." If such a view of the matter be unacceptable to any of us, the clear refutation lies in demonstrating the congeniality of our customs and institutions with the precepts uttered by Christ. His discourses were no high school declamations; and herein lies the condemnation of our stupidity.

But Christ aggravated the matter still further, both for the highly respectable Pharisees of His own time, and for those who say, "Lord, Lord," in others. "Beware," said He, "of false prophets,

which come to you in sheep's clothing" [making large claims and "boasting many things"] * * * "Ye shall know them by their fruits." And what are the "fruits" which we should expect in persons acceptable to God? "Forasmuch as ye have done it unto the least of these, ye have done it unto me." Should He appear in the clouds to-day, and, on the basis of this test, which, so He declared, should separate the evil and the good, how greatly would the world be depopulated at hearing His "Come, ye blessed of my Father?" How many of us, "civilized," unctuous, intolerant, self-satisfied "Christians," who render our "tithes of mint, anise and cummin," and leave such monstrous conditions of human poverty, misery, sin and sybaritism, because we forget the "weightier matters of the law"; how many of us would "rise to meet him in the air?" In addition to all our other sins of omission and of commission, we have certainly not won His distinguished favor—unless His words are so "figurative" as to be meaningless—by our childish condemnation of a people whose first principle is "men are that they might have joy," and who have striven a little to make the world a better habitation for the few, at least, within their sphere of influence.

The Jews claimed to be God's people, and they have been persecuted in all the countries of the world, being accused of the most dastardly crimes, in addition to things that may be justly charged against them. Yet we of free America still profess a belief that the Jews are a chosen people of God. The "Mormons" made this same claim, and they have been persecuted in nearly all countries of the world; and we are unwilling to believe their claim, although charging them with the same crimes brought against the Jews from time immemorial. This is a curious coincidence. Furthermore, the same providence, which we have been accustomed to see exercised over the Jews to keep them separate from the world, has been, apparently, exercised in behalf of the "Mormons" also.

There was a notable example of this some years ago, when we thought we were showing them our righteous scorn and our virtuous contempt. In the year 1893, in connection with the Columbian Exposition at Chicago, occurred the famous Congress of Religions, a sort of theological "happy family," at which mingled together on a common platform, for mutual interchange of opinion, Christians, orthodox and heterodox; heathens, pagans and idolaters; Jews, Turks, infidels and heretics. The worthy promoters of this conclave literally searched the earth over, going "into the highways and hedges," with the object of fulfilling the command, "compel them to come in." Men came "from the east and from the west, from the north and from the south," and sat down with Methodists, Presbyterians and Baptists. This may have been in way of a fulfillment, in part, at least, of the ancient prophecy, "the leopard shall lie down with the kid;" or it may have been somewhat in the Psalmist's mind, when he sang, "Mercy and truth are

met together;" or, again, merely a re-enactment of the august episode in which "Herod and Pilate were made friends together." Out of all the world's sects, cults, faiths, and superstitions, only one was found which "had not on a wedding garment"—such a livery as would be appropriate for an assemblage like this—and its name was "Mormonism." It alone was judged unworthy to participate in this convention, where professed worshippers of the God of Israel "were mingled among the heathen, and learned their works" (Ps. 106: 3, 5, 7).

Of course, the "Mormons" resented this exclusion. It seemed to them, and to the world in general, "the most unkindest cut of all." But providence consults no man: "Mormonism," in this apparent slight, enjoyed once again the distinction of being "despised and rejected of men." As for the rest of us, we were left to describe our conduct in the words of the context, "we hid our faces from him; he is despised, and we esteemed him not." We let these people assume also, that, using us as humble instruments, God was merely enforcing the law to ancient Israel, "thou shalt not seek their peace, nor their prosperity" (Deut. 23: 6); and was preparing to renew the old promise: "Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed" (Isaiah 66: 5).

We know now what the "Mormon" problem really is. We know that its answer involves meeting the challenge laid down by these people who call themselves Latter-day Saints. It is a two-fold problem, involving ourselves as well as them. "How shall we prove that the 'Mormon' Church is not the true church? How shall we prove that the true Church exists elsewhere on earth?" Certain writers have argued that the persecution and manhandling of "Mormonism" is only a re-enactment of the ancient parable of the "Stone which the builders rejected." Whether they be right or not, it is certain that, if this "Stone" is anywhere on earth, we have rejected it. In the first century, Paul declared, "the whole creation groaneth and travaileth, waiting for the manifestation of the sons of God." Where are they? In the twentieth century the groaning and travailing still continues, because of our inhuman injustice, our devilish social order, our self-righteous hypocrisy, our ineffective and self-satisfied sects, whose teachings and practices are a "far cry" to the commands of Christ. "The mountains are in travail: a ridiculous mouse is born."—*Deseret News.*

SPEAK the truth by all means; let it fall upon the hearts of men with all the imparted energy by which the spirit gives it power; but speak the truth in love, and, perchance, it may subdue them by its winsome beauty, and prompt their acknowledgment that it is altogether lovely.—REV. WILLIAM MORLEY PUNSHON.

THEY KNOW NOT GOD.

THE main reason, to my mind, why the world does not understand the gospel, and also the reason why the apostasy took place, was because the people knew not God. On one occasion the Apostle Paul was journeying through Athens when he came across some people who were worshipping, and in his own words he said, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17: 23). This condition that the Apostle Paul found these men of Athens in, is exactly the condition of the world to-day. The inscription, "TO THE UNKNOWN GOD," could be aptly written over the door of every church in the world except the Church of Jesus Christ of Latter-day Saints. In Acts 17: 30, we read, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." We here see that when the knowledge of His personality was again revealed, He no longer tolerated ignorance. At the time that Jesus Christ came, men had lost their knowledge of God; and so had drifted away from His commandments. The same idea that the Jews anciently had regarding their Father in heaven, namely: that He was a Spirit that filled all space, is still held among them to-day, and is entertained, also, by all sectarian believers in the Bible.

To love, obey, and give reverence to our fathers in the flesh, it is necessary to know that father, his attributes and his person, or else we should not know who or what he is. It is exactly the same with our Father in heaven. We are, indeed, His children, and it is necessary that we know Him so that we may worship Him in spirit and in truth. Christ said that it is life eternal to know the only true God and Jesus Christ whom He has sent. The question has often been asked by men who are sincere, and who seek after knowledge, What is God like? The various ministers of Christendom have been unable to answer this question to their satisfaction. No one could do it until the Lord in His goodness and mercy heard the prayer of the boy prophet, Joseph Smith, and again revealed His personality unto mankind. I can picture the astonishment of the Prophet Joseph when he received an answer to that question of his. When he beheld the Father and the Son standing before him, what a glorious truth was revealed to him, something that the world with all its learning was ignorant about. Thank God for the faith of Joseph Smith, because through him we have again been brought to the knowledge of our Father in heaven.

The Bible is full of testimonies regarding the personality of our Father, yet in all these centuries the understanding of learned men has not been able to find this out, because they have tried to understand the things of God with the spirit of man; but this is not

the way of the Lord, because we are told that the things of God are only discerned by the Spirit of God.

Let us look for a moment at some of the proofs given in the Old Testament regarding the personality of God. In the first chapter of Genesis, 26th and 27th verses, we read: "And God said, let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." By this we see plainly that we are in bodily form exactly like our Father in heaven. How very important is it, then, that we should try to keep our bodies pure, so that we can come again unto our Father and say that we have not defiled these bodies which He has created.

Now, God also has a body of flesh and bone like we have. One time when Abraham was in the plains of Mamre, as we read in Genesis, 18th chapter, God appeared unto him when he sat at his tent door. Abraham looked and saw three men coming towards him. Fancy telling men to-day that God is exactly like themselves in form. They would laugh; yet Abraham knew Him at once, and ran to meet Him and "bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant." And he also asked Him to tarry with him, and let His feet be washed; because it was the custom in those eastern countries to do so, and also to partake of some food before He went on His journey, and the Lord consented to do so. Fancy a being not having a tangible body stopping to have his feet washed, and partaking of food. The Lord also said at this time that Sarah should have a child, which came to pass. The Lord also told Abraham that He was going down to Sodom and Gomorrah to see if the reports that He had heard regarding the wickedness of these places was correct, and we read that Abraham pleaded with God regarding those places. So there can be no doubt regarding the fact that our Father in heaven has a body exactly like unto our own in form, one difference, among others, being that while we are mortal, God is immortal; but when we rise from the grave this mortal will put on immortality, and then we shall be like Him, immortal also.

We have also another case that we might mention to show that God has a body like unto ours. It is found in the life of Jacob. In the thirty-second chapter of Genesis, the twenty-fourth and following verses, we read that a man wrestled with Jacob until the break of day, and Jacob prevailed and would not let Him go until He had blessed him, so the Lord blessed him and called him Israel, for as a prince, he said, thou hast power with God and man. And Jacob called the name of the place Peniel, for he said that he had seen God face to face and yet lived.

There are many other evidences in the Old Testament that we could mention regarding the personality of God, but I think that these are enough to prove to us the fact that our Father in heaven is like unto us in form. We have seen what God is like, and now we pass on to the personality of Jesus Christ, the Son of the living God. Almost all who profess to be Christians believe that Christ had a body like themselves, but that after He ascended unto His Father He lost His own individuality and became joined, in some mystical way (which they cannot explain), to the Father, and then became a personage of spirit only; and also that Christ when He was upon the earth was God made manifest in the flesh, and that He and His Father were one person. What a teaching! How could we believe such a thing and read the New Testament? If we did so we should have to put aside all that Christ ever said. He always, throughout His life upon the earth, told the people that He was not the Father, but the Son. He always gave the glory unto the Father, and put Himself in subjection unto the Father in all things. The first time we notice this is when He was at Jerusalem with the doctors. When His mother came for Him He said, "Wist ye not that I must be about my Father's business." Not His own, but His Father's; and also when the Savior was baptized the Father said, "This is my beloved Son," again making a distinction between the Son and Himself. Then again, we have the sayings of Jesus when He said, "Let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. 26: 39). On another occasion He said, I came not to do my will, but the will of my Father which is in heaven. Then when He was being crucified He said, "Father, forgive them; for they know not what they do" (Luke 23: 34). And when the Father could not look any longer on the agony of His Son, He turned His face away, and Christ, feeling the presence of God withdrawn, cried out, "My God, my God, why hast thou forsaken me?" and when He was passing away He said, "Father, into thy hands I commend my spirit." After this, when He had risen from the grave, Mary went to touch Him and He said unto her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God" (John 20: 17).

I think from these sayings of Jesus Christ we can come to no other conclusion than that He was not the Father, but the Son. Christ also wanted to demonstrate to the apostles beyond the shadow of a doubt that He had indeed risen from the dead, because He said, "A spirit hath not flesh and bones, as ye see me have" (Luke 24: 39). Also, He said, "Give me to eat"; and they did so. Therefore, the apostles could go out into a hostile world and proclaim a risen Savior. As I said in the beginning of my remarks, that when men did not have a knowledge of God and were ignorant He winked at it; but now He does as He did before, in the

days of Paul, call all men unto repentance, because the glorious truth has again been revealed to mankind regarding our Father in heaven.

Liverpool. GEORGE TOFT.

GOD'S PROVIDENCE.

NOTHING so helps the unfortunate to bear their burdens as a belief that those burdens are a part of the providence of the world, and come to them with purpose and design, and, although not easy to bear now, have a future benefit not only to themselves, but to the whole universe at large. This belief begets a spirit of humility which in itself gives the strength to bear more than half of the hard load, for with its coming departs all that defiance, all that fighting with fate, which is as useless as it is desperate. And with the willing spirit of humility comes also a capacity for reliance and trust, for dependence on supreme and fatherly care, that makes all pain seem lighter than it could seem otherwise, and that gives one all the satisfaction that the little child has when sobbing out its grief, after any hurt, upon its mother's breast. It is a tremendous thing for one to possess this sense of the fatherhood and providence of the power that rules the universe; one who has it fully ceases to struggle, rests in the Divine arms, and no matter what deprivation, effort, loss or sorrow comes, that person remains satisfied with the Divine will, sees the sun behind the shadow, feels that grief and trouble are temporary, but better things are eternal, and finds it easier to endure with that help as if one were carried over on strong wings. But one who does not possess this faith in God's providence, has the woes of the world, so far as they affect oneself, to carry all alone, has to fight with the sun in the face, has a burden under which the giants of old would have staggered. The folly and futility of the effort are as certain as if one undertook to make a world oneself, or to hold it in correlation with the other worlds. It ends either in a stony indifference that has its consequence in an equal indifference to pleasure and satisfaction, so that if one no longer suffers, neither does one any longer enjoy; or else in madness. The moment that the effort is surrendered comes peace, comes absolute abandonment of all one's self-reliance and resistance, comes completest surrender to the all-surrounding power, in which alone is recompense for the trouble or hope of relief.

They that disbelieve in God's providence are no wiser than they that believe in it, they themselves openly declare that they do not believe because they do not know, and meantime knowledge is wisdom, and they certainly are no happier. Thus it seems self-evident that in the beginning of misfortune to be able to experience not only non-resistance and submission to fate, but acquiescence and loving trust, is the part of religion and duty—*Harper's Bazar*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 21, 1913.

EDITORIAL.

"MORMONISM" NOT ONE SIDE OF A DIVIDED HOUSE.

JESUS CHRIST is called the Great Teacher not only because of His Divine character, knowledge and wisdom, but also on account of the simplicity of His instructions, which exhibit truths in such a clear light that they are readily understood by every one possessing ordinary intelligence. We find an example in the parable of the Good Samaritan, which was uttered in response to the question, "Who is my neighbor?" Though the Savior gave no direct answer to the inquiry, His questioner, after hearing what Christ had to say on the subject, had no difficulty in answering it himself. So it was also in the parable of the man who had two sons, to one of whom he said, "Go, work to-day in my vineyard," a request that was at first refused, but on repentance complied with, while the other one promptly saying that he would go, nevertheless did not. To the Savior's question as to which of these sons did his father's will, only the one correct answer could be given. The parable of the wicked husbandmen offers another example where the truths to be taught are illustrated so plainly that the reader's mind grasps them without effort.

There is another truth which our Lord illustrated very forcibly by a reference to a state of affairs that we all know must accompany certain circumstances in life, or result from them, let them relate to national, social or domestic interests or to any others. Jesus had cast out a devil from a blind and dumb sufferer, and in order to counteract the good influence in His favor which the act was exerting, the Pharisees charged that He cast out devils only by the power of Beelzebub, the prince of devils. In order to make the falsity—the absurdity—of this accusation apparent, Christ said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself: how shall then his kingdom stand?" (Matt 12:25, 26). In Mark 3:26, there is a variation in the reading by which Christ is represented as making a direct statement, instead of proposing an interrogatory, and it there reads thus: "And if Satan rise up against himself and be divided, he can not stand, but hath an end."

Before calling attention to the applicability of these scriptural passages to certain conditions which we find at present existing

in the relations of this Church to the world, we wish to make some remarks tending to impress as deeply as possible upon the reader's mind the serious consequences which certainly do attend the division of a kingdom, society or household against itself. With respect to states or kingdoms, the United States furnishes an illustrious example of the desolations caused by one portion of a people rising up against another, and the anguish and ruin which follow in the wake of a bitter civil war. During the period of four years, from 1861 to 1865, desolation settled like the breath of a deadly volcano upon that land—like the onroll of a stream of molten lava which licks up every green and pleasant thing in its fiery course. It was perdition let loose to blast many of the fairest portions of that choice heritage for man. It was death in a car of drunken carousal—drunk with the blood of his victims—grinding the life out of multiplied thousands of America's best citizens, crushing millions of the warm hearts of mothers, wives, sisters, sweethearts into the dust and ashes of woe—a long revelry of death, destruction and despair; and had the dreadful orgies not ceased the people of that land would have gone to ruin complete and universal. Such are the bitter fruits of a kingdom divided against itself.

A number of men associate themselves together for business purposes; but they cannot agree as to the manner of conducting the affairs of the enterprise, and, going further, as if purposely to insure their ruin, they cherish and give free rein to such mutual animosities that everything that one does is bitterly opposed by the others. Of course, no business can flourish under such conditions. The divisions within the partnership will surely cause its destruction. It was tottering to its fall from the beginning, and none of its rivals need have fear that it is a menace to their prosperity.

A man and a woman are united together in the bonds of wedlock, but if, instead of love and harmony crowning their union, bitterness and strife enter into their lives, the home which they had in prospect becomes a hell, the happiness which they expected to garner is but a deceptive mirage, and they reap a harvest of wretchedness. At last the divorce court is sought to dissolve the bonds that have become intolerable. It was a house divided against itself, and so must have an end.

Turning our attention now to "Mormonism," we find that it is regarded as a fountain of corruption, an Augean stable of iniquity, by our enemies. It does not serve our present purpose to make any attempt here to correct this opinion, and so it shall stand for what it is worth; but we do purpose to inquire somewhat fully into the character of the anti-"Mormon" crusaders in general, and every interested person can ascertain for himself just what class of people they are who oppose this work, and do it with but little trouble to himself. Let him go among the lowest and most vile

of the slums of this city, or of any other city on the face of this green earth, and ask the dwellers there what their feelings are in respect to "Mormonism." Ask them whether they wish to see it grow, prosper and achieve success, or to have it rooted out of the the earth. If they know anything at all about this work, they will tell you that they would like to see it crushed, and not a vestige of it left to interfere with their enjoyments. They hate it.

Go to the jails and the prison houses of this land, and ask the guilty creatures there—those violators of law and order—if they are in sympathy with the "Mormon" cause, and they will tell you, No. Go to the letcher whose flesh is already rotting on his bones, and ask him if he is affiliated in any way with this Church, and he will tell you, No; and in many instances he will deny it with a burst of rage, which lets us see that he thinks his honor (?) is assailed by such a question. Go to the inhuman wretch who has ruined innocence and virtue, and left his victim to bear all the burden of the shame and the cost of his perfidy, while he roams the earth seeking for other sacrificial offerings on the altar of his brutal passions, and ask him if he has anything to give to support the "Mormon" cause, and he will tell you, No. He is its deadly foe. Go to the murderer on the scaffold about to pay the penalty of his crime with his life, and ask him if a "Mormon" elder shall be called to offer him consolation in the last hour of his life. He will tell you, No.

Are you acquainted with a Pharisee whose religion is a sham, one who clothes himself with a mask of virtue on Sunday, while on every other day, like a beast of prey, he sucks the life blood out of the poor and needy that he may live in luxury, while the cry of the hungry is ringing in his ears? If you know such a creature, and they are not hard to find nowadays, go and ask him if he has a love for the "Mormons," and he will tell you, No; he loathes them and their principles.

Now we come to history—to records that make the blush of shame tingle the face of honor, justice and civilization, that make mercy weep, and outrage the name of Christianity, and have provoked the wrath of God—to the history of deeds done while Nature, the voice of man and of God cried out against them. Come with us to the pleasant, smiling fields and joyous homes found in a portion of the fair land of Missouri and Illinois, where once the scene was different. Oh! so different that it should have softened hearts of adamant to tissues of flesh—where the awful dramas enacted should have blinded the unpitying eye with scalding tears of sympathy and sorrow, where the mercy which savages sometimes feel should have stayed the hands of fiendish butchers of helplessness and innocence. There where peace and quiet now reign was once heard the shrieks of hunted "Mormon" women and children as they fled, or tried to flee, from ruthless murderers, but were shot down like beasts of prey.

Come where prosperity and wealth now bless a non-"Mormon" people with peaceful homes, and shelter their inmates from the rude winds of winter and the snows that cover the plain. There, across those same stretches, were once driven in pinching cold, in bleak winds which whistled around their poorly-clad bodies, delicate "Mormon" women, feeble old men, defenceless boys and girls, babes at the breast, mothers laboring in maternity, the sick and the afflicted, the distressed and the hungry—driven forth from their homes to seek what shelter they could under the wide canopy of heaven. These were barbarous deeds, and reveled in, because the refugees were "Mormons." Oh! the horror of those crimes! Oh! how the cries of those distressed saints have entered into the ears of the Lord of Hosts, and will He not repay?

Read the known history of this people from the beginning, and it will be found that undying hatred of our cause has inspired a world to oppose it, that unceasing efforts to overthrow it, by fair means or by foul, have been employed, that persecution of a violent character has fallen to the "Mormon's" lot, that their shed, innocent blood has reddened their history on many a page. Those who have taken part in these monstrous deeds have been creatures of the most depraved class, for not yet is all this world ready to say that it is a virtue to kill a "Mormon," ravish his wife, or burn his home.

Our enemies in this land may say that they have nothing to do with, or no responsibility to assume for the savage deeds which some anti-"Mormons" committed in America. But it should not be forgotten that these outrages against every principle of justice, law and humanity belong with the anti-"Mormon" side of this contest. They characterize the anti-"Mormon" cause, not ours, and how our enemies are going to segregate a cause in this land from an identical one in America, we fail to perceive. Nor do we forget that in this land mobocracy has been launched against us in the effort to crush us, and that there may be nothing more than an excess of Christian zeal in mobocracy in this land, while such acts of lawlessness take on the hue of wickedness somewhere else, we do not admit. "Mormonism" everywhere is the same, and the spirit of opposition to it is everywhere also the same. It makes no difference where you go, mobocracy, window smashing, the disturbance of lawful assemblies, the howlings and the hootings of the rabble, the hope for the destruction of the "Mormons" by violent deaths, the demand for extra-judicial laws, the frenzy of hate—these and all other similar signs, tokens and manifestations of people "without God in the world" are found on the anti-"Mormon" side of this great "Mormon" question.

As we have already said, the slums of our cities, the reeking pools of iniquity in high or in low life, the hypocrite whose religion is a mirage of righteousness—in a word, the whole output of hell and wickedness on earth is arrayed against this work—mobocracy shows it, murder and house-burning show it, history shows it. And

now, dear reader, if the membership of this Church is as wicked as our enemies say we are, then we have an example of a house—a kingdom, the kingdom of Satan—divided against itself, and if Jesus Christ understood what He was talking about when He said that such a kingdom must surely fall, what is the use of all this uproar over the "Mormon" problem? If our enemies' claims are true, "Mormonism" must fall. That is clear, is it not? Would it not be well, then, for our enemies to abate a little of this agitation about the "Mormons" and their religion? for if it is kept up, it strikes us that it will be practically a confession that they either do not believe the words of Jesus Christ, or that they are not QUITE SURE that "Mormonism" and the deviltry of Satan, visible in the wickedness of this world, are at all akin, are of one house or kingdom. But as this warfare against us has been waged now for more than eighty years, it is doubtless a little late in the day for our enemies to take a position where the acknowledgement we have just noticed can be hid from public view.

"Mormonism" stands. It is growing stronger every day. It is not, can not be a part of the kingdom of Satan divided against itself, or it would fall. If one still maintains that it is a part of his kingdom, though clearly divided, why, let us ask, is not a little evangelizing mobocracy brought to bear against both sides of the house that must fall? Why not try some of the saving grace of unlawful force on the people of the slums of our cities, and other cesspools of iniquity? Why is the "Mormon" side the only one upon which such efficient enginery to work repentance and reformation is brought to bear? And echo answers, Why?

T. W. B.

IMPRESSIONS OF UTAH GAINED BY A DISTINGUISHED EDUCATOR.

THOMAS M. BICKNELL, president of the National Education Association in 1884, and a leader in the Association to-day, one of the delegates to the Convention of the Association now in session in this city, was asked for an expression of his impressions of Utah, Salt Lake City and the State's people. Dr. Bicknell complied speedily with the request, furnishing the following statement:—

THE "MORMON" POLITY.

As a visitor and guest at Salt Lake City from New England, I am asked to state my impressions as to the distinctive polity of this city and state, founded by the pioneers of the "Mormon" faith and ideals. I do this most cordially, for I am not a stranger to what has been transpiring in this mountain commonwealth, having studied its peculiar and remarkable development for a period of more than forty years.

Four great purposes have been regnant in Utah and its capital —Salt Lake City—since its occupation by the pioneers, July 24, 1847. The first has been a positive, personal, operative religious faith. The working creed of a people is the measure of its devotion to high ideals, and the creed is measured by its fruits, as is a tree. The pioneers of Utah were most of them of New England birth. Nearly all of them came out of the rural life of New England of a century ago. The six New England States, with rural New York, nursed the childhood of the founders of the "Mormon" faith. Puritan and pilgrim and children from Mayflower stock made the first emigration across the plains to Salt Lake valley. The ruling motive was religion, in creed and form not far removed from the Hebrew faith. Its bold declarations of great principles of faith and practice drew to their embrace men and women of strong intellects and warm hearts. The new expression of old tenets won persecution and distress for the possessors of a new faith, and only brave souls could stand the stress of the new cult. Utah and several of her sister states were founded by the people of eastern birth, of brave purpose and undying resolve.

What is the issue?

A society of tens and hundreds of thousands of souls of the strongest moral fiber.

It can be stated without fear of contradiction that the Wasatch range holds in its embrace a population whose standards of moral, ethical and religious culture are not equalled on the American continent, or any other continent. Social and sex purity are normal and unquestioned. The red light district cannot be found in "Mormon" Utah, and the purity and sweetness of family life are beyond compare. In no section of America are babyhood, childhood and youth so highly reverenced and honored, and in none are the filial instincts so consciously manifest. The Sabbath is honored in Utah far in excess of Puritan New England as a day of rest and worship, and in no part of America is Bible and Sunday school instruction so universally recognized. The cities of America may learn from Utah how to observe a Christian Sabbath, where the Lord Christ rules the hearts and lives of the people.

With religious convictions deep and controlling, the education of the people has been a radical element of "Mormon" faith. A school-house was planted by the first house in Salt Lake City, and to-day education is fostered in supreme fashion, from the kindergarten through the university. Cities and towns in Utah vie with each other in the thorough education of all children, and of the state revenues, over 87 per cent are devoted to public education. In school-house architecture and school equipment, school attendance and advancement, Utah leads.

The "Mormon" polity, on the side of social order, is recognized as the most thoroughly organized system in the world. Every intelligent man should study it for its recognition of the solution

of economic, health and social problems. Its details of supervision are exact, thorough-going and efficient.

Beyond and above all in perfection of system and in the realization of grand results, are the industry, frugality and temperance of the people. The beehive properly symbolizes the spirit and practice of the "Mormons." Go where you will, you will find no poverty, while wealth abounds in practical abundance. Homes are full of comforts and luxuries; art, music and literature are the endowments of all. The wealth of the land has attracted the "Mormons" more than the wealth of the mines, and both are making wealth common and fairly distributed.

Utah is a rich land of great possibilities. Its richest possession is its "Mormon" population of honest, pure-minded, sweet-hearted men, women and children, who have drawn on Nature's forces for her grateful services and returns. They have, out of the lion's mouth, plucked the honeycomb of sweet content and honest life, and were the Master to walk the streets of Salt Lake City to-day, would He not say to all critics and detractors of "Mormonism," "Let him that is without sin cast the first stone?"

THOMAS M. BICKNELL.

Dr. Bicknell is a teacher and author, living in Providence, R. I. For many years his position has been that of an educator, publicist, representative of the people in the Rhode Island legislature, manufacturer, a leader in many societies of the highest aims and one who has been in the forefront of the organizations seeking to advance the cause of education. His connection with the N. E. A. has been long and active. To-day he is sought after as a man whose experience has been such that his judgment in matters of importance is sound. His education was received in many schools, and his scholarship is attested by the many conspicuous services he has rendered in the education field. Dr. Bicknell is a man of ripe age, having been born in 1834. In appearance, activity and every test that may be applied, he is in the prime of a useful life. His labors in behalf of the "Million Dollar Fund" have been vigorous. It is his purpose, and he shapes his life to realize it, to live for many years and then to give his attention to other plans he has been long forming for the advancement of education.—*Deseret News.*

FROM THE MISSION FIELD.

Change of Address.—President Thomas E. Briggs' present address is 35 Botanic Avenue, Belfast, Ireland.

Outing.—On Tuesday, August 5th, 1913, the members of the Darlington branch (Newcastle conference), enjoyed their

annual Sunday School outing at Redcar, a seaside resort. A delightful day was spent, and all returned feeling quite jubilant.

Releases and Departures.—The following named missionaries have been honorably released and sailed for New York on August 14th, 1913, per s.s. *Cedric*: From the British mission—Presidents Thomas E. Winegar and Peter S. Condie, and Elders W. C. Brimley, J. S. Hemming, Joseph T. Atkins and Harley Greaves.

Baptisms.—On Saturday, August 9th, 1913, a baptismal service was held at the Townhead Baths, Glasgow (Scottish conference), when two souls were added to the fold of Christ. Elder William H. Keysor officiated.

On Saturday, August 16th, 1913, a baptismal service was held in the sea at South Shields, when two candidates from Gateshead (Newcastle conference) were added to the fold of Christ. Elder George Duffin officiated.

Change in Conference Presidency.—Elder Eddis W. Watkins has been appointed president of the Nottingham conference to succeed President Thomas E. Winegar, who, after faithful service in the mission field, has returned home. President Watkin's address is 30 Robin Hood Chase, Nottingham.

Elder William E. Moss now occupies the position of president of the Scottish conference, succeeding President Peter S. Condie, who, having performed a faithful mission, has been honorably released to return to Zion. President Moss' address is 24 Barrington Drive, Glasgow, Scotland.

District Meeting.—A successful district meeting was held in Ebor Hall, York (Hull conference), August 17th, 1913, President Elias A. Lemon and four traveling elders being present. The first session began at 2:30 p.m. Elder George B. Harding spoke upon the pre-existence of man. President Lemon took for his topics the blessings that come to children who render obedience to their parents, and the character of the work done by the Prophet Joseph Smith. The evening session commenced at 6:30 p.m. The opening exercises concluded, the general and local authorities were unanimously sustained. Elder R. D. Nicholes spoke on the force of example. Said that by close observation one could judge a child's home surroundings by his conduct. President Lemon emphasized the passage in the Doctrine and Covenants, Sec. 130: 19-21. Said the plan of salvation was laid for all mankind, but to gain eternal life we must obey the laws of God. During the morning session Elder Alexander Orgill pleasingly rendered a violin solo, and at the evening session Elder Ray D. Nicholes rendered a solo, "Love's Old Sweet Song." After the evening service a rousing street meeting was held.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT

Church History.

Lesson XXVIII.—The "Mormon" Battalion.

Textbook: One Hundred Years of Mormonism (Evans) pp. 430-38.

I. Call.

1. The war with Mexico. (a) Cause. (b) Particulars (enough to impress the fact of the war). (c) Orders to General Kearney. (d) How and when the call originated.
2. Obtaining volunteers. (a) Captain Allen at the "Mormon" camps. (b) His appeal to the saints. (c) President Young's reply. (d) Troops collected.
3. Leaving home. (a) The "send off." (b) President Young counsels the Battalion. (c) Marching to Fort Leavenworth. (d) Condition of the families at home.

II. The Journey Across the Continent.

1. At Fort Leavenworth. (a) Drawing pay. (b) What is done with it. (c) Surprise of the officers there.
2. From Fort Leavenworth to Santa Fe. (a) Sickness and death. (b) Change of captains. (c) Forced marches. (d) Companies leave for Pueblo—account of.
3. From Santa Fe to the coast. (a) Colonel Cook. (b) Hardships. (c) Hancock's verses.
4. Arrival at the coast. (a) Colonel Cook's tribute. (b) General Kearney's tribute.

III. Opening of the Goldfields.

1. The work of the battalion in California. (a) At San Diego. (b) Expiration of term of service—some re-enlist.

(2) Digging the Sutter mill-race. (a) President Young's advice to the volunteers. (b) Division of the company. (1) Some leave for the valley. (2) Some obtain work in California.

IV. "The Ram in the Thicket."

1. Why so called?
2. When?

CONTENTS:

The "Mormon" Problem ... 529
They Know Not God 532
God's Providence 535
Editorial: "Mormonism" Not One Side of a Divided House 536
Impressions of Utah Gained by a Distinguished Educator ... 540
From the Mission Field 542
Sunday School Lesson for Theological Department 544

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